Rev. Thos. Cleveland
Rev. A. Alexander

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INAUGURAL ADDRESS OF REV. JOHN C. YOUNG,

PRESIDENT OF CENTRE COLLEGE.

Address of Rev. JOHN C. YOUNG, delivered at his Inauguration as President of Centre College,—Danville, November 18, 1830.

GENTLEMEN OF THE TRUSTEES,
AND RESPECTED AUDITORS.

THE prosperity of every Literary Institution depends, mainly, on the capacity and faithfulness of its instructers, and the principles upon which it is conducted. Your judgment of our capacity and faithfulness must be formed upon information gained from other sources: but, for the principles on which we intend to conduct education, you may inquire of ourselves. And it is due to you, who are the patrons and guardians of this Institution, that we should develope our views on this subject, that you may form your own judgment of their correctness and probable success. This can perhaps best be done, by exhibiting our views of the OBJECT OF A COLLEGIATE EDUCATION, and the MEANS OF ITS ATTAINMENT.

The proper object of a collegiate education is, *to increase the future happiness and usefulness of the pupils.* This object commends itself so strongly to the common sense of every man, as the only proper one to be pursued in such a course, that any reasoning upon the subject might seem superfluous. But prominent and worthy as is this object, it has not always been recognised, either by parents and guardians, or by instructers and pupils. Many systems of education appear to be framed on the principle, that the ultimate and sole object of education is, *to increase the mental power of youth.* The intellect is considered as alone worthy of attention and cultivation. All that gives shape to the character and issue to the destiny of man is neglected. No provision is made for subduing passions, controlling appetites, fixing virtuous habits, instilling moral principles, and cultivating religious feelings. The prevalence of this principle and of the practice based upon it, has greatly retarded the improvement of mankind, and has converted into instruments of mischief, and finally engulphed in misery, multitudes of promising geniuses, whose career, had it been otherwise commenced, might have led them to glory and immortality.

It seems strange that, with all the deep voices of warning that come to us from the past history, and present condition of man, any should continue to regard as the final object of education, *the simple investiture of human beings with power*—an attribute, which is as liable to become the source of misery, as of enjoyment to its possessor; and as liable to be used for the destruction of our fellow creatures, as for their benefit. When we see the annals of the human race traced in characters of blood, and see them to be records of the deeds of men, whose powers have been developed, and whose minds have been stored by an education, the sole object of which was to make them mighty and ambitious, it should teach us the folly and danger of such a course—it should teach us to propose something higher and better as *our* object. The Clodiuses, the Catalines, the Philips, and the Napoleons of every age, have been men whose energies have been developed, strengthened, and directed, by an education, which taught them to consider power and self-aggrandizement as the great end of exertion. And whenever such is the object held before youth, in their course of training for future action—it may produce "mighty men and men of renown," but, during their days, the earth will be full of violence and blood.

But it may be said, there are few who will maintain the principle, that the grand design of education is merely to increase intellectual power. Be it so, that few, in this day of moral light, *explicitly avow* such a sentiment—yet it is clear, that the *same conduct is often pursued, and the same effects are produced,* as if this sentiment were taught and made prominent. And it is a matter of small consequence, whether the effect of a lie be produced by the suppression of a truth, or the declaration of a falsehood. If it be observed by youth, that the whole desire and effort of instructers and parents is directed to their intellectual culture, and that their moral improvement is, entirely or in a great measure, neglected, it produces in them the belief, that intellectual greatness is the one thing needful, and that all things else are of comparatively little importance. What matters it whether this evil results from *oversight* or from *intention* on the part of instructers and parents—*the effect is produced,* and for its production they have themselves to blame. To this effect of the conduct of those whose opinions and actions they regard, add the influence, upon youth, of that natural desire for power and self-exaltation which dwells in every heart, and which, unless corrected and subdued by moral truth, makes man the object of his own idolatry—and you can then calculate what will be the bent of their desires, and their aim, as they are hastening on to that period, when their purposes will ripen into execution, and their power enable them to convert others into the instruments of their selfish designs. Can we calculate largely on either the personal happiness, or the public usefulness of those, who have been, from childhood, under the dominion of a spirit, implanted in them by nature, and fostered by education, which prompts them to covet and strive after power, for no end but to promote their own aggrandizement.

What, on the other hand, would be the effect, could we scatter through the length and breadth of the land men, who, while their minds were liberalized, expanded, and strengthened by all the discipline of study, and all the resources of learning, had been ever led to consider power as valuable, only so far as it enabled them to promote their own virtuous and permanent enjoyment, and the welfare of their fellow men? We must all have observed that, in the present circumstances of mankind, (and perhaps this will always continue to be the fact,) the many are governed by the few, the ignorant by the wise, the unthinking by the thinking. We must have observed, too, that in every neighbourhood, there exist a few, who breathe into all around their own opinions—these govern the minds of their own little community, and lead them whithersoever they will: and these directors of public opinion, we find, are almost always *educated* men. Now if all this educated corps, who, scattered through the vast multitude, influence it to evil or to good, should systematically direct their energies aright, who can calculate the beneficial results? Those avalanches of error and prejudice, accumulated by the arts and efforts of the selfish and designing, and under which the better feelings of a whole community often lie buried, would melt and give way, under the influence of the beams of truth playing upon them from every cultivated mind. The tempests of political strife would be calmed. These heavings and convulsions of society, which occasionally shake it to its foundation, and threaten its dissolution, would cease to exist and to terrify. We would see whole communities under a strong and hallowing influence, whose effects would be visible in the purity of their lives, and the increase of their enjoyments.

The day cannot be very far distant, when a description of the world as it would exist under such an influence, will be no longer a vision of the imagination, but a picture of the reality. And this glorious consummation will, under God, be effected by the universal prevalence of systems of education, *framed with a direct view to the moral* as well as the mental improvement of youth. For to every observer of man it must be evident, that more can be done to purify and bless our race, by education rightly conducted, than by any other human instrumentality. "Train up a child in the way he should go, and when he is old he will not depart from it." Qualify a youth for the attainment of virtuous enjoyment and eminent usefulness—impress him with the belief, that these are the only worthy object of exertion, and you may calculate that, with the blessing of God upon your labors, he will be found, in after life, making these the object of his pursuit.

But what are the *means* by which youth, in a collegiate course, may be formed to future happiness and usefulness? The answer to this enquiry constitutes the

SECOND branch of our subject.

We shall exhibit, in the order of their importance, what we conceive to be these means.

1. We are to impress upon the minds of youth *the truths of religion.* The principles of piety lie at the foundation of those qualities which adorn and dignify the human character. A sense of obligation to God, a view of the glory of his character, a desire for his approbation, a love for the Redeemer, a regard to the retributions of eternity—these are the principles, which, if implanted, will correct all our evil feelings, and regulate all our conduct aright. *Sentiments of honor* are sometimes relied on as a substitute for the principles of religion, and inculcated in their room—but these are flimsy cords, by which to hold man in the path of rectitude. When passion, or appetite, or interest urges him to rise in the strength of his native depravity, he snaps them as easily as the Israelitish champion brake the withs of the Philistines. The code of honor was framed by *man*—the code of religion by *God:* the one must therefore be defective and often mischievous—the other perfect and ever salutary. The primary principle of honor is, *to regard solely the opinions of men, and regulate our actions to suit their judgments*—the primary principle of religion is, *to consider God as our observer and judge, and seek supremely for his approbation.*—What folly is it, then, for instructers to make such efforts as we often witness, to cultivate in the minds of youth those chivalrous feelings, whose influence is never to be relied upon, and is often pernicious, while they neglect to instil the more pure, sublime, and potent principles of religion.

In a college, like ours, to which all denominations of christians may send their sons for instruction, no sectarian dogmas should be inculcated: those truths only should be taught which are common to all—those general and clearly revealed truths which will draw forth the affections towards God, and cause us to walk in his ways. But for making the youth acquainted with these truths, and making them feel their power, *every means should be used.* The Bible should be placed in the hands of all—it should be studied and recited. Besides, there should be a constant commixture of efficacious scriptural truth with the ordinary instructions in literature and science. An instructer has daily opportunities of aptly and unobtrusively interweaving sanctifying truth into all the studies he directs; for religion is not *a thing apart from life*—it connects itself with every science and every pursuit. And as the silent and almost imperceptible dew is, by its frequency and regularity, as efficacious as the copious showers, in imparting to the green fields their life, and freshness, and beauty; so these casual, and transient, but often recurring exhibitions of truth, are as profitable to the soul as more direct, studied, and protracted appeals.

But to ensure the efficacy of proper moral instruction, every thing should be removed which would counteract its influence. And this leads us to observe,

2. That, in their course of education, *youth are, as much as possible, to be protected from the example and allurements of vice.* There is in the human soul, as it now exists, a sympathy with evil which renders vice infectious. "Deliver us from evil," is the prayer our Divine Master has taught us to offer. And if we wish to save youth from the influence of evil we must preserve them from its *contact:* for not only are they liable, as others, to its influence, from the common depravity of our nature; but from their inexperience and thoughtlessness they are peculiarly exposed. Much, perhaps most, can be done to shield them from this danger, by the judicious location of Literary Institutions, in situations where there will be fewest exhibitions of gross vice, and fewest seductions to unlawful pleasures. Much, too, can be effected by the vigilance of instructers, in preventing the introduction of practices, which, though not immoral in themselves, are ultimately productive of effects inimical to virtue. Much may also be effected by a prompt and decisive discipline, which will not tolerate the continuance, among his associates, even for a day, of one whose influence is baneful.

Next in importance to his removal from danger, comes, as a means of attaining the proper object of education,

3. *The evolution of a youth's faculties.* In the accomplishment of this task is displayed the highest skill of the able instructer. Many have sufficient acquaintance with literature and science to qualify them for teaching the young: but few possess that nice perception of the varieties of mind, and that delicate tact in its management, which enable them to discriminate in their treatment of different individuals, so as to suit their respective mental constitutions, and elicit their peculiar powers. Swift was, by his instructers, considered and treated as a dunce. Copernicus was nearly given over, by his preceptors, as incorrigibly stupid; and accident alone, without their assistance, first developed his genius. Some minds are defective in one faculty, and eminently gifted in another. An acute and judicious instructer ascertains the peculiar mental defects and excellencies of each individual committed to his charge, and while, as far as nature will permit, he remedies the former, he elicits and strengthens the latter. We often see a lad of genius droop, as though conscious of stupidity, because his memory is slow, and his dull preceptor has led him to believe that memory constitutes intellect. And again, we often see the youth who has, in his early course, been flattered with hopes of greatness, sink, when he mingles in the business of life, even below the ordinary level of his compeers, because he has solely cultivated and confided in that faculty which now no longer avails him. Such mistakes would never occur, and such disastrous effects would never be witnessed were instructers always competent and faithful.

There is, often, in the management of education a radical defect—*pupils are not taught to think.* Man is a lazy animal—he will exert neither body nor mind, unless necessity be laid upon him. If a youth can procure thoughts manufactured to his hand, and his teacher is satisfied to receive these without requiring any thing further, he will never trouble himself with the labor of *originating*—he will be content to transfer from his text-book to his memory the fruits of others' labors. And thus we often see educated men whose minds are *the mere receptacles of other men's opinions*—who appear never to have waked up to the consciousness of the fact, that they possessed the power of discovering and developing truth for themselves. A good instructer will make it a great part of his business to induce his pupils to *observe, compare, combine, and judge for themselves.* By his mode of instruction he will *compel* them to this work. Their recitations will be so conducted that they *must* understand—they *must* incur the trouble of thought. The power they will thus acquire, will be of greater value than any amount of information which can be communicated to them within the walls of a college. Instead of having imparted to them a mere portion of another's wealth; they are thus led to a rich and inexhaustible mine of their own, from which they may continue to dig throughout life.

With this evolution of faculty should be connected,

4. *The formation of proper habits.* On the importance of forming such habits in youth, we need not dwell. The habits of early years perpetuate over us the dominion of ignorance and vice, or they fit us for usefulness on the earth, and glory in the heavens.

Out of many important habits, to the formation of which special attention should be directed, we will, at present, select and notice but two.

(1.) *A habit of industry.* It will astonish us, if we look around and examine accurately, to discover how great a portion of mankind are idlers. They do not, indeed, like the stupid savage, bask all day in the sun, and doze life away—but they waste it in a thousand *indolent occupations*—it is but a small part of their lives that they engage in work with the energy of men who appreciate the *value of time.* Now, if we expect to be eminent for usefulness, every day, every hour, in its rapid flight, must bear into eternity the record that we are *busy.* Even genius, without persevering industry, can achieve nothing great for the benefit of man; while the commonest intellect, if it be untiring in its exertions, will scatter blessings around it. Idleness, too, is the parent of vice—it not only wastes the energies, but often, ultimately, corrupts the heart. Youth then should be continually plied with business, that they may learn the habit of *perpetual activity.* While they should be cheered and stimulated, and their labor, as much as possible, converted into a pleasure, every hour should bring with it its appropriate employment, from which there should be no room to shrink. Thus their minds would acquire, for after life, an elasticity under the pressure of labor, which would carry them easily and triumphantly through difficulties, under which common minds would faint and fail.

(2.) *A habit of close thought* is another which demands our cultivation. There are some men, who never do more than skim the furface of the subjects they pretend to examine—there are others, again, who never rest satisfied until they have sounded their depths. The one set are contented, like the careless passenger, to pick up the pebbles scattered on the shore of the great ocean of truth—the other, like the hardy diver, go down into its caverns, and bring up its precious pearls. Sir Isaac Newton once told a friend, who was complimenting him upon his genius and discoveries, that he owed all his acquisitions to a habit of close and patient thought, and that he knew of no difference between his and ordinary minds, except that he possessed the power of fixing his attention, for a long time, upon any subject which came before him. This power of mental concentration is gained by continued exertions. And we increase this power, just as the blasksmith increases the strength of his arm, by the habit of exerting it.—Youth, then, should be taught to consider superficiality of examination as a proof of imbecility. They should be taught to grapple closely with every subject presented before them, and never to let it go until they have fairly mastered it.

5. The last means to be used for accomplishing the purpose of education is, the communication of literary and scientific knowledge. The amount of information gained in college, is often considered the chief benefit derived from such institutions. But to this we cannot assent. Deficiency in information is more tolerable, than deficiency in religion, morals, good habits, or mental powers. You may make the mind a lumber-room, where vast stores of knowledge are packed away; and yet the man be useless and miserable. But furnish him with good principles, cultivated faculties, and correct habits—soon, his own observation and industry will, in some measure, compensate for his lack of information, and enable him, in any department of life, to excel. Still, though some other things, in education, may be of more importance, the knowledge a young man can gain at college, will be of great value. It forms a vantage ground, which he has gained, and from which he may, with ease, through his future life, make excursions into all the regions of literature and science. While we freely admit, that no bare collegiate course of instruction ever did, or ever can, make a man a *finished* scholar—still we know, that, if any one hopes ever to become *such* a scholar, he must receive a course of this kind, and receive it under good instructers. A deep and strong foundation is not a complete edifice—but, without such foundation, no valuable building can ever be raised. The entrance to every department of science is full of difficulties—it requires labor on our part, and assistance from others, to enable us to overcome these threshold difficulties. Hence arises the necessity, that while we are free from the cares of life and the distractions of business, and can command the services of those competent to aid us, we should master the elements of all sciences, with which we wish to be acquainted in after life. And hence, too, the fact, that we find few, in after life, deeply skilled in languages, mathematics, political economy, criticism, natural philosophy, or mental science, who have not, in their youth, and under able instructers, received a thorough initiation into these various sciences.

If these views of the object of a collegiate education, and the means of its attainment, be correct, then it must, evidently, be a great mistake, to suppose that a collegiate education is valuable, only to such as intend entering one of the learned professions. A cultivated taste, an improved judgment, enlarged information, correct principles, habits of thought, an invigorated intellect, are advantages to the farmer and the merchant, as well as to the lawyer, the physician, and the divine. Men take a very narrow view of the advantages of classical, mathematical, and philosophical studies, when they consider them as valuable only to those who will use the knowledge derived from them in subsequent life. If this knowledge be never used, their studies have, already, served an important purpose—they have enlarged, elevated, and strengthened the mind—they have imparted to it closeness, energy, acuteness and taste. The scaffolding of a building serves an important end, though it may become useless and be knocked away, when the building is constructed.

Further, if our views be correct, instructers should possess extensive literary and scientific attainments. The student can only receive correct and valuable information from one whose stores are rich, and varied, and sound. He can only be started and impelled on a career of attainment, by one who has himself preceded him. Instructers should also possess, in a high degree, the capacity of selecting, combining, and communicating their knowledge. There are some men, whose minds are vast reservoirs of knowledge, without an outlet—they have no capacity for imparting information. There are other minds from which the stream of instruction flows deep, but turbid as the waters of the Nile. Such minds are of no value as instructers of youth. An able instructer must be simple, perspicuous, and capable of selecting from his funds topics, arguments, and illustrations, suited to the capacities and previous attainments of those he addresses.

Your present faculty do not flatter themselves that they possess, in any remarkable degree, those attainments and powers which qualify men for the business of instruction. One thing they know and can promise, that whatever powers and attainments they do possess, shall be faithfully and energetically employed in the discharge of the duties of their important trust. And they venture to promise, that the course of instruction they will here pursue, will be as extensive and as thorough as that pursued in the most reputable of our Eastern Institutions. They hope to lay, in the minds of those here committed to their charge, a foundation of knowledge, broad, and deep, and strong, on which they may hereafter, for themselves, raise a superstructure spacious, lofty, and beautiful.

To you, Young Gentlemen, students of this institution, we look for assistance in our work. Without your efforts we can do nothing—with them we can do every thing. You have heretofore been remarkable for docility, subordination, and kind feelings towards your instructers. We trust that these feelings and this conduct will continue. On our part, nothing shall be wanting—we are determined to *deserve* your confidence, and love, and obedience, by unwearied efforts to secure your best interests.

CENTRE COLLEGE.

The Trustees of Centre College deem the present a favourable opportunity for communicating to the public such information as will enable them to judge of the location, expenses, and course of instruction of their Institution.

The College is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations to seduce the young men from their studies, or allure them into vice. The town and surrounding country are remarkably healthy.—Danville is ten miles distant from the Harrodsburgh Springs—the favourite watering-place of persons from the South. The proximity of these springs affords to parents from that quarter of the country a favourable opportunity of occasionally seeing their sons who may be placed here for eduoation.

The expenses of a student are small. Boarding of a superior kind can be procured in the Refectory at $1.50 per week; and this charge includes the expense of washing and lodging. The price of tuition is, in the College Proper $30, and in the Preparatory Department $24 per annum. Wood and candles are cheap. So that $103 per annum will cover all a student's expenses, exclusive of the cost of his books and clothing.

The course of study heretofore pursued, both in the Preparatory Department and the College Proper, will be altered and enlarged, so that it will be as thorough and extensive as the course pursued in the most respectable Institutions of the East. The study of the Hebrew Language will, hereafter, form a part of the regular course. Measures have also been taken, for speedily procuring all necessary additions to the College Apparatus.

An English Department is about to be added to the College; where such young men as do not wish to pursue classical studies may receive a full course of instruction in Mathematics and English Literature.

The Trustees would also state, that there is, connected with the College, an Education Farm, of 110 acres, on which beneficiaries having in view the Gospel Ministry, working 2 hours per day, are supported at an expense of only $60 per annum, including tuition fees, &c.

By order.

D. G. COWAN, *Secretary.*

QUARTERLY REGISTER

Of the American Education Society.

The 2d Number of the 3d Vol. of this valuable work has come to hand, filled with interesting matter. This publication ought to be taken by editors, writers for newspapers and journals, by preachers, colleges, and by all education societies. It is an armory of facts and important statistics, literary and religious, collected with great labour and pains, and no where else to be found in so condensed a form.

We hope the conductors of this publication will receive *substantial encouragement* to go on with it.

The price is $1 50 a year, in advance. Each number contains 80 pages. That our readers may form some idea of the nature of the work we present them the Table of Contents of the last Number.

President Bates on the qualifications in those who apply for patronage to the Education Society—Notices of Papal Church in the United States—Extract from M. Sismondi—Mission of Ohio. Bishop's Letters—Account of Council in Baltimore—History of Diocese of Baltimore—Remarks of the Translator—Notice of a new work of Douglas—Twenty examples of self-made men—Mr. Grimke's Oration noticed—Importance of Educated Ministers—Moral Destiny of America—Valley of the Mississippi—Introductory Remarks—Extent and Boundaries—Geography and Natural Resources—Civil History of the Valley—History of individual States—General Summary—Number of Indians—Slave population—Account of Ancient Monuments—Steam Boat Navigation—View of Literary Institutions—Presbyterians, Baptists—Methodists, &c. &c.—General Summary of Religious Denominations—Benevolent Society. Colonization Society—Education and Tract Societies—American Home Missionary. Bd. of Education—American Bible Society—American Sunday School Union—Comparative Views—Growth of the United States—Rapid growth of Central Valley—Lines showing Com. Imp.—Dr. Wisner's Historical Sermons—Liberality of Boston—Education Society in 1650—Preface by Matthew Poole—Address by Richard Baxter—Constitution and Rules—Trustees, Testimonials, &c.

Journal of the American Education Society.

Mr. Vails Report—Mr. Clark's. Mr. Little's—Mr. Young's. Mr. Cogswell's—Mr. Coleman's Address—Meeting of Board of Directors—Branch Societies, Donations, &c.

100 YEARS AGO.

In the Quarterly Journal we find the following extract from Dr. Wisner's Historical Sermons, giving a detailed history of the Old South Church in Boston. From the early Records of the Church.

"*Voted*, that *twenty pounds* be delivered to Dea. Henchman, for the purchasing of Bibles, to be distributed to the proper objects, as there shall be occasion; that *ten pounds* be distributed in other books, at the discretion of the trustees; that *twenty pounds* be given to Mr. Josiah Cotton, to encourage his settlement at Providence; that *fifteen pounds* be given to the Rev. Mr. Matthew Short of Easton, for his encouragement in the work of the ministry, that *fifteen pounds* be given to the Rev. Mr. James Hale of Ashford, for his encouragement in the work of the ministry; that *fifteen pounds* be given to the Rev. Mr. Nathaniel Prentice of Dunstable, for his encouragement in the work of the ministry, to be laid out in books as the trustees shall judge proper upon discoursing with him." About three months after, the following vote was passed, "That *fifteen pounds* be given to Joseph Secombe, towards his support at the college."

Thus, says Dr. Wisner, "Here was a Bible Society, a Tract Society, a Missionary Society, and an Education Society, more than a hundred years ago, all combined in one association; and that association was the Old South church and congregation."

200 YEARS AGO.

In the Quarterly Journal is published a Tract, in which is found "an authentic record of an Education Society, formed in England, almost *two hundred years ago!*" Among its patrons and trustees are found the names of Matthew Poole, Richard Baxter, William Bates, Edmund Calamy, Thomas Manton, Raiph Cudworth, and John Stillingfleet. The Society had *forty-four* students under their care at the time their publication was issued. Of the Address we select that of Mr. Baxter's. In this he appears like himself in his other writings.

To the Rich that love Christ, the Church, the Gospel, and themselves.

GENTLEMEN,—I have here a happy opportunity to offer you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the market lists. Come before thieves, or fire, or soldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your debtor, at the usury of a hundred for one, in this world, and in the world to come, eternal life. Matt. xix. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your commodity: If you are not *covetous*, you will not be tenacious of your money: The offer is so fair, and so unmatchable, that I know not what can keep you from accepting it, unless it be that you dare not trust the word, the promise, the covenant of Christ. And whom then will you trust! who shall keep your wealth! will you! But who shall keep you then? will you undertake to keep yourselves! Alas! how long! Is God to be trusted with the sustentation of the whole creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labours, and your daily preservation and provision! and yet is he not to be trusted with your money! you will say you trust God! let us see now that you do not play the hypocrites! If you are friends to Christ, you may see in the work here offered to you, your Master's name, and interest, and honor! It is certainly his voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your country, now let it be seen! If you live an hundred years, perhaps you will never have a better opportunity to show it. If you are Protestants and love the gospel, show it by helping to plant and water the seminaries of the Lord. Perhaps you cannot dispute for the truth, or preach for it yourselves: But you can contribute for the maintenance of some to do it: This then is your work, know it and perform it. You may have a prophet's reward, without being yourselves prophets. Matt. x. 41. At least therefore, show that you love yourselves, and that you love your money better than to lose it by casting it away upon the flesh, and leaving it in the world behind you. If you can stay here always with it, then keep it: I speak to none but those that must die, and methinks such should be glad to learn the act of sending their wealth to meet them in another world. If you understand not that giving is receiving, and that the giver is more beholden than the beggar, and that it is for yourselves, that God commandeth you to give, and that the more you thus lose, the more you save and gain, you are then unacquainted with the reasons of Christianity, and the life of faith. I hope you are sensible of England's privileges, above the dark Mohammedans or Indians, in the freedom of ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of hearing or praying, and should be as forwardly and thankfully accepted. He was never acquainted with the Christian life of doing good, that finds it not the most sweet and pleasant life. Though we must snatch no unsound consolation from our works, but detest the thoughts of making God beholden to us; yet we must walk in them as his way, Eph. ii. 10., in which we are likeliest to meet him: He is likest to God, that doth most good, and that would do most. This is such an improvement of time and stock, that you may omit a prayer, a sermon, or a sacrament for it, rather than omit it: You may violate the rest of a Sabbath to show mercy. Matt. xii. 4, 5. Your Lord and Master, with a special remark, hath set you all this lesson for to study. Matt. ix. 13. *But go ye and learn what that meaneth. I will have mercy and not sacrifice.* And yet such is here the happy combination, that it is mercy and sacrifice, because it is mercy for sacrifice, that you are called to. And doubt not but *with such sacrifice God is well pleased.* Heb. xiii. 10. *Forget not* therefore *to communicate and do good. It is more blessed to give, than to receive.* Acts xx. 35. For the nature of the work before you, consider, first, Is it not pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement! Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poisoned by seducements, for want of cost to procure a remedy! And what abundance that may be saved by the ministry of such as you maintain, may bless God for you as the helpers of their salvation. Thirdly, The necessities of the church have of late called students so young into the ministry, that eminent proficients in languages, sciences, antiquities, &c. grow thin, and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. And what a dishonor, what a loss that would be to us, the Papists would quickly understand. Fourthly, The barbarous face of the Greek and other Eastern churches tell us, what need there is of learned instruments, for the maintenance and propagation of the truth. Fifthly, What abundance of colleges and monasteries can the Romanists maintain, to fill the world with missionaries of all sorts, which is the very strength of their kingdom. And is it not pity that a better work should be starved through our want of pious charity! and that Papists should dare us, and we be unfurnished with champions to resist them, when we are furnished with so much evidence of truth, which yet may easily be lost by ill managing! Sixthly, If you are the servants of Christ, above all, you must now look about you for his church and ministry. For the devil hath given you so strong an alarm, that he that now sits still, and runs not to his arms, to help the church, is a traitor, and no true soldier of Christ. Papists are up, and Atheists and Infidels and Jews are up, and abundance of secret apostates are up openly reproaching the ministry, that privately deride Christ and the Scripture, and the life to come, (I know what I say to be true,) Quakers are up, and all the profane as far as they dare: And shall not we be up to further that gospel and ministry and church of Christ, which so many bands of the prince of darkness, are armed to assault! Let us discourage the devil, by making an advantage of his assaults. Let him see that we never do so much for Christ and the church, as when he assaulteth them with the fiercest or cunningest malignity. He that hath not so public a spirit, as to value the welfare of the church, and the souls of men, before the fulness of his own estate, may go away sorrowful from Christ, (as Luke viii. 23, 24:) but a true disciple he cannot be. It would make a man's heart ache to think of the dark state of the world, for want of preachers. Were it but the state of Ireland and Wales, it should move us to compassion. And now I offer it to your sober thoughts, as to men that are going to be accountable for their talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgment. I would not have you unmerciful to your children: But if you think you may not lawfully alienate any of their estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles' feet. If you ask, why we leave you not to yourselves to be charitable where you see cause; I answer, First, There is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankful to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lag behind. What need we else associate for our ministerial works of instruction, discipline, &c. and leave not every minister to himself. In company we go more cheerfully, easily, regularly and prevalently. And should you not associate also in your duties!

Well, gentlemen, seeing it is undoubted that the work before you is of great importance to the honor of Christ, to the welfare of the church, to the Protestant religion, to the souls of thousands, and to your own everlasting benefit, take heed how you refuse to do your best, lest God distrain on you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Master's stock. And if what I have said do not persuade you, I entreat you to read a preface to a book that I have written to this purpose, called, *The Crucifying of the World*, &c. Read Gal. vi 6—10. Accept this invitation to so good a work, from

A servant of Christ for his church,
Feb. 26, 1658. RICHARD BAXTER.

[From the Auburn Free Press.]

INTERESTING LETTER.

ARMENIA.—The following letter, from the Rev. H. G. Otis Dwight, American missionary to Armenia, to Mr. John Oliphant, Sen. of this village, will be read with interest by all who have perused the life and writings of Henry Martyn.

Tocat, June 1, 1830.

Very dear Sir,—I do not forget my promise to write to your family; nor the intimation I gave in my last letter, that if I ever visited this spot, I would, if possible write from here. By the good providence of God, I have been preserved through perils by sea and land, and have been brought to this place. To day I have seen the little space that contains all that remains of Martyn. But, he is not there. The grave could not hold him. His body was left here to moulder, while his spirit was borne by angels up to the bosom of his God. O, that his mantle might rest on us that remain, and that we might be endowed with a double portion of his spirit! We found very little difficulty in ascertaining the spot where his body was placed, as we had, before coming here, heard that he was buried in an Armenian cemetry. His grave is in a large burying ground, attached to one of the Armenian churches in this place, and is marked by a small marble stone, on which is rudely carved a Latin inscription, done at the expense of an Englishman from Bagdad, whose name we could not learn, who passed through this place about a year after his death. We have found several persons who recollect the fact of an Englishman's dying here, but none can give us minute information on the subject. A Turk told us that he was sick only a few days, and that some Arminians came and administered medicine to him. At that time the plague was raging here, so that three or four hundred died daily; and it seems most probable to us, that he died of that disease. It is probable that he had very little attention, and that his external circumstances were of such a nature as to aggravate any disease. The Lord, however, had need of him in a higher sphere than that in which he moved when on earth, and therefore he took him to himself. It is our intention to visit a part of Persia in our tour, and we may there learn something more about his influence among the Mahomedans of that country.

Every thing around me reminds me that I am in a very different country from that which I have left. Where are the Sabbaths and the sanctuaries, and the public proclamations of the gospel, and the glorious revivals of religion, to which I have been accustomed from my youth up? Alas! they are not to be found in these regions of the earth. Five times in a day it is regularly and publicly proclaimed in every town in this wide empire, that Mahomet is the true prophet, and as often do these deluded people bow themselves to the ground in acknowledgement of their assent to this declaration; and should any one presume to question the truth of this proclamation, he would, by common consent, be put to death. The moral influence of the doctrines of the Koran is in the highest degree corrupting. Like the Pharisees of old, the Turks, literally (for I have seen it) make their prayers in the corners of the streets, to be seen of men; but inwardly, they are full of uncleanness. And as to those who profess to be Christians here, I have never, in a single instance, seen any thing that looks like the spirit of the gospel among them. They have their feast days and their fast days, and their daily prayers; but it is all an empty show; as is evident from the fact, that with them the grossest immoralities are consistent with the most conscientious regard to religious forms. A man may lie, and cheat, and steal, and commit adultery, and even murder, without compunction; when at the same time he would, not for all the world is worth, omit to cross himself and pray to the Virgin and the saints, a certain number of times each day. The time is doubtless coming, when the primitive purity and simplicity of the gospel will be restored to this part of the earth, and all the dark and polluting forms of error will be abolished. But before that happy day shall dawn, the church of Christ must multiply her efforts an hundred fold. It is high presumption to look for miracles now, and it appears to me that this is one of the crying sins of the people of God at the present day; they are waiting for God to move his omnipotent arm, and accomplish the work without the use of second causes at all, when he has given them certain work to do, which *must be done* ere they can have the least reason to expect his blessing. It were well if each individual Christian would feel that he is singled out and addressed by the dying command of our Saviour, "Go into all the world, and preach the gospel to every creature."

We arrived here on horseback—in ten days from Constantinople, which is about five hundred miles, making an average of fifty miles per day. We are in good health, and feel that we have reason for the most humble thankfulness to God for his constant goodness towards us, who are so evil and unthankful.

Your affectionate Christian brother,
H. G. OTIS DWIGHT.

Moravians.—The whole number of Moravians in civilized lands, is estimated at 16,000. That is, as is presumed, their whole population. Yet, they support 127 missionaries in foreign lands; that is, one for 126 souls at home. If no more than one in twelve of the Moravarian population is a Christian, then *every ten Christians support a missionary.* Are the United Brethren any better Christians than the Bible requires all men to be! They rejoice over 33,000 heathen converted to Christ through their instrumentality. That is twice the number of their own population. And to support their missions, they raise and expend about $40,000 yearly. About three dollars apiece to every man, woman and child. —*N. Y. Evan.*

Methodist Foreign Missions.—It seems a little remarkable that the Methodists of the United States have done nothing, in a pecuniary view, as a body, in aid of Foreign Missions. Their number is great, and many of them are able to do much. Their brethren in England have long been engaged in this labour, with a zeal and liberality to be highly commended.—The Editor of the New-England Herald is proposing the subject to his brethren, and we hope he will succeed in gaining their effective energies and attention. He observes, that in the event of the establishment of such a Mission, the Mission at home, and the Ministers would receive better support than they now do. Giving, in the support of religion and in doing good, increases a spirit of benevolence.—*Watchman.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 15, 1830.

THE SCRIPTURE DIRECTORY TO BAPTISM.

Or a faithful citation of the principal passages of the Old and New-Testaments, which relate to the mode of administering this ordinance: with the sacred text impartially examined, and the plain, obvious meaning exhibited and made clear to the understanding of every one, who is willing to know the truth. BY A LAYMAN.

This is a small pamphlet of 45 pages lately published at New-York. This is *just such a book*, as has long been wanted. It presents to the reader all the passages in Scripture, that have any immediate bearing on the mode of baptism. The short explanations and remarks of the author are generally good, but we prize the work most for the condensed view it gives of what the Bible says in its *own language* on this disputed point.

We strongly recommend to every one to buy it and keep it by them as a reference and text book on Baptism. We think the plain language of Scripture is too often disguised. Let people read and judge for themselves.

AN ADDRESS

Delivered before the Temperance Society of Franklinville, at their Annual meeting in September, 1830. *By* HUNTINGTON LYMAN. *New-York, published by Henry C. Sleight, Clinton Hall*, 1830.—PRICE—Cash—less than 100, 5 cents per copy—100, $3 50—1000 $25 00.

This address has been sent to us with a request to *notice it*. We at first laid it by, being almost satiated with addresses of this kind. But we have taken it up and read it with more than ordinary interest. The style of the orator is animated, and strong. He paints in bright but true colours. No one can read it without receiving any new ideas on the subject, and having former impressions of the evils and the proper remedy of intemperance deepened and fixt in his mind.

For the special benefit of *temperate drinkers*, we extract from it the following passages.

"Ever since the subject of temperance began to elicit discussion among us, I have heard the voice of these temperance anti-society folks saying, "something must be done." It is time now, I trow, to inquire after their doings, and their fruits. And where is the broken heart which had become widowed, (not by the death, but by the brutishness of a husband,) which has been lifted up by the restoration of that husband to manhood! Where have they erected their monument! Where is the youth who was drowning in the vortex of dissipation, who has been reclaimed! Where are the orphan children who will rise and call them blessed, for having restored to them a father! Where—but why should we pursue this interrogation, while the continual response comes back from empty echo, where? where!"

"Upon a subject of such moment, and before so respectable an assembly, I cannot trifle; but I have bestowed much serious consideration upon this subject, and have therefore more boldness to declare a conclusion, which I cannot avoid, but which may appear a startling doctrine to those who have not given the subject a thorough examination, or to those who have arrived at a result by a different train of thought. It is this,—that the temperate man, who is still a drinker, exerts a more injurious influence upon society than an acknowledged drunkard possibly can.

"I will give you my reasons for this opinion, so that you may judge whether the premises support the conclusion. Temperate drinkers are respected. While they drink only till they feel comfortable or merry, their example is at the same time the lure of the unwary, and the strong tower under which the abandoned take shelter. They are not the low, vulgar Joe Licksops, who fight in bar-rooms and roll in the defilement of a horse-barn; but the good Doctor Livermores, the good Squire Pettibones, and the good Deacon Mulligans. Many of them have intellectual weight and official influence in society.—Their merry meetings have a peculiar attraction for the young, while every circumstance of drunkenness is abhorent to our natures. Who thinks of copying after a drunkard! Or who is fascinated by their stupid jesting! But in defiance of these considerations, the temperate drinker, secure in his own steadfastness, and blind to the baleful tendency of his example, drinks on—he dreams not of his own ruin until it comes upon him like an armed man!"

"Here let us draw the line—entire abstinence. Along its course are found health, peace, security. No man while walking with it ever became a drunkard or hazarded his sobriety. All who depart from it do it at their peril—many to their final destruction. It will avail nothing to tell me of one, or of two, or of an hundred, you may have known who ran the whole course of moderation, and finally came down to their graves in honor: and if you choose to run the same race I will not undertake to diminish the consolation which you may derive from the fact, that perhaps death will kindly interpose to prevent the natural consummation of your career, and take you away from the infamy of a sot.

"But *peradventure* your son, taking occasion by your example, may become a drunkard, and go down through all the stages of a drunkard's degradation to a drunkard's unhonored grave.

"*Perhaps* when the palsy of age comes upon you, and you would fain lean upon your son for support, you may find his tottering legs unable even to support the tumefied carcass to which they are attached.

"*Perhaps* you may live to see your son exhibiting the advantage of his tuition by becoming the brawler of every assembly—the fighting cock of every town meeting ring, or the hero of a criminal prosecution.

"*Perhaps* before your own windows are darkened, you may be called to close the eyes of your son, dead of a bar-room apoplexy, or suspended from the purlieu of your barn, the victim of self-destruction.

"These are the every-day spoils of temperate drinking."

FAYETTE COUNTY TEMPERANCE SOCIETY.

A meeting of this Society was held at the Methodist Episcopal church in this town on Friday evening last. An address was delivered by the Rev. Mr. Light. In a very lucid and forcible manner he described the causes, progress and evils of intemperance, and the remedy. The custom and fashion of temperate drinking open the way and lead on to intemperance and all its ruinous consequences. The remedy is entire abstinence, and the firm and cordial union of all christians, philanthropists and temperate men to discountenance and put down the habit and fashion of *temperate drinking*.

At the close of the meeting above thirty subscribed their names to the constitution of the Society. It now numbers between *three and four hundred members*.

Reader, when you hear, or read of, or see particular instances of poverty, distress, ignorance, quarrelings, man-slaughter, murder, and suicides, produced by *intemperance*, have you the consolation to reflect that your name is enrolled on the list of a *Temperance Society*?

An adjourned meeting of this Society will be held in the 1st Presbyterian church on Friday evening, the 7th of January next.

AMERICAN BIBLE SOCIETY.

The American Bible Society issued last year 238,583 Bibles and Testameets. The whole amount of issues since its establishment in 1816 is *one million eighty-four thousand five hundred and thirteen*.

Of the issues of the last year, 43,373 were *gratuitous appropriations*. The Society also furnished the Baptist Foreign Missionary Society $1200 to print the Scriptures in the language of the Burman empire, where they have a missionary establishment. In its gratuitous distribution of the Bible, the Society has no regard to religious denominations. Its object is to have *all the destitute* supplied with the word of God.

Most of the gratuitous issues have been for supply of the western and the newly settled parts of the southern states. No application for books as a donation has been refused during the year, where there was evidence that they were needed and would be faithfully distributed.

SUNDAY SCHOOL AGENT.

The Rev. Nathan H. Hall, is appointed by the American Sunday School Union, an agent for Fayette County. His business will be to visit all parts of the county, make known the objects and plans of Sunday Schools, organize schools, furnish donations of books when necessary and form societies auxiliary to the American Sunday School Union. We understand that Mr. Hall will enter upon the duties of his agency immediately.

REVIVAL IN CHILICOTHE.

We understand that the interesting state of religious feeling in Chilicothe, noticed in our paper two weeks ago, has continued, and that more have come out from the world and entered into covenant with God and the church. In our former statement, we learn from Mr. Hall, that there was an unimportant error. A part of the twenty, who, we understood, united with the church on *Sabbath day*, united on *Monday*: and that although the number of anxious persons was a hundred or more, the whole of that number did not come the anxious seats on Monday evening.

For the Western Luminary.

WEST-LEXINGTON PRESBYTERY.

On the 10th inst. the West-Lexington Presbytery met at North Middletown, Bourbon county, and was opened with a sermon by the Rev. Samuel Steel, Moderator: and there not being a quorum, adjourned to meet on the next day at 9 o'clock. A quorum being present, the Presbytery proceeded to dissolve the pastoral relation between the Rev. John C. Young and the M'Chord church, dismissed said Young to join Transylvania Presbytery; and certified the regularity of the call, presented by the M'Chord church to the Rev. Z. Butler.

The Presbytery then proceeded to the examination of Jacob Price, V. D. M. for ordination, and being fully satisfied with his trials, &c. the Rev. N. H. Hall preached the ordination sermon. The Presbytery then ordained him by the laying on of hands and prayer. The Rev. Mr. Steel delivered the charge to the newly ordained minister, after which he took his seat as a member of Presbytery. Presbytery adjourned. The meeting however, continued, with increasing interest. On Sabbath morning, though very inclement from constant rain, a considerable congregation collected in the church, who were deeply solemn during sermon and the communion service; the people of God appeared much engaged in prayer; great solemnity prevailed among all classes. It was manifest that God was there *of a truth*. After the communicants had received the emblems of the body and blood of Christ, an address was made to the unconverted, and an anxious seat opened for those who might wish an interest in the prayers of God's people. A goodly number came forward. I saw not a careless spectator in the assembly; young and old appeared deeply impressed. On Monday the meeting was at an early hour, and the rain poured tremendously, but a good congregation assembled. Seriousness was marked in every countenance. After a sermon on the nature and necessity of the *new birth*, during which saints and sinners were deeply affected, the anxious were invited to the seats prepared for them, when several new cases of awakening appeared; the work

was evidently spreading, christians were encouraged, some souls we trust were born to God, and many awakened to a sense of their lost condition. Let christians pray for the church and people at and in the vicinity of North Middleton. A SPECTATOR.

Dec. 13th, 1820.

The Road to the House of God, though turnpiked—FREE.

A portion of the Maysville and Lexington turnpike, extending from Maysville to the South end of Washington is finished and a toll gate is erected. In the last Maysville Eagle notice is given that *no toll* is exacted of persons going to or returning from any place of public worship. May the road be c owded by travellers to the house of God and the gate of heaven.

A large public meeting of the friends of the American Sunday School Union was held in Baltimore on the 11th ult. Several addresses were delivered, after which a collection and subscription were taken, amounting to $3,100.

Mr. Green, after taking much pains to ascertain what notions the Indians on the North West Coast entertain of a Supreme Being, thinks it may emphatically be said of them, "They are Atheists, head and heart."

The Princess Elizabeth, wife of the Prince Royal of Russia, formerly a Roman Catholic, renounced Popery, and embraced the religion of the Gospel last May.

Large School.—The Sabbath School in Northampton, Mass. consists of 580, of whom 100 are over seventeen years of age, and many of them members of the church.

Not less than *seventy eight* Sabbath School scholars in the town of Wilmington, Conn. have made a profession of religion within eight months.

METHODIST BIBLE SOCIETY.

Extracts from the second Annual Report of the Bible Society of the Methodist Episcopal Church.

NOT A CHARITABLE SOCIETY.

"This society is organized upon very different principles from mos , if not all other Bible Societies. It receives no pecuniary aid from Auxiliary Societies. These auxiliaries are e titled to the full amount of their funds in Bibles and Testaments, and that at the lowest prices. Neither is it reponsible for t e printing and sale of bibles and testaments. This is done by the Agents of the Methodist Book Concern."

THE $100,000 FUND.

"And to enable the Book concern to do this, and also to furnish tracts and Sunday School Books at the lowest prices without injuriously intrenching upon the pecuniary resources of that establishment, the publishing fund was proposed. And therefore the managers would again commend that fund to the serious consideration of all the friends of the Bible and well wishers to the prosperity and growing success of the institutions connected with the General Book Concern."

MERCANTILE COMPETITION.

"In the present day, when so many rival institutions are in operation, supported as many of them are by large donations and an increasing annual income from contributors to their funds, it cannot be expected that this Concern can print and circulate Bibles and testaments, tracts, &c., on as cheap terms as those others, unless it is liberally supported. It is hoped, therefore, that the interests of the publishing fund will not be forgotten by the friends of this and our other charitable institutions."

EXTENT OF OPERATIONS.

"The number of Bibles and Testaments sold to auxiliary societies, is as follows:—

Bibles, - - - - - - -	3,365
Testaments, - - - - -	10,370

PLEDGED AGAINST DONATIONS.

"It is a standing order of the board, 'that it will not give away Bibles and Testaments, only through the medium of auxiliary societies, except in foreign languages or countries, or to the missionary stations which are or may be under the care of the Missionary Society of the Methodist Episcopal Church."

The question occurs, of what use is this society, which neither prints Bibles nor gives them away—the first being done by the Book Concern, and the other by auxiliaries? Answer. It serves as an apology for discouraging their benevolent people from aiding the American Bible Society, in supplying the world with the written word of God.—*N. Y. Evangelist.*

[From the Baptist Repository.]

BAPTIST SUNDAY SCHOOL UNION.

The Philadelphia Baptist Association, at its late meeting at Kingswood, in Hunterdon county, New-Jersey,

"*Resolved*, That we perceive with pleasure the intimations given by several associations for the formation of a Sabbath School Union."

This latter resolution needs explanation.—The fact is, that Baptists begin to become dissatisfied with having their hands tied on the subject of baptism, &c., in Sunday Schools, as they must be in being associated with the American Sunday School Union. They prefer rather to have the privilege of inculcating what they conceive to be the *whole* truth in these schools. But this they cannot do while they remain connected with Pedobaptists. Hence they are beginning to form a *Baptist* Sunday School Union; and this resolution is expressive of approbation of that measure. We are in favor of the Union of all evangelical denominations in all things in which they can unite without a sacrificing of principle. We see no difficulty, for example, in their uniting to spread the Bible, and in the performance of works of charity on a general scale. But we see serious obstacles to their union in Sunday Schools, Tract Societies, &c. We know of no right which Christians have to waive what they consider *gospel truths* for the sake of *union*—or for any other cause. And though Pedobaptists meet us half way in these unions, and waive their views, this is no sign that Baptists should do so too. Let the controversy go on, we say, and let truth prevail; and when that shall be the case, Christians can unite in very deed without improper compromise."

REVIVAL IN SCOTLAND.

The following account of a revival of religion in the Congregational Church in Greenock in Scotland, was communicated to the London Congregational Magazine, by one of the deacons of the Church.

In the year 1828, the church in Greenock, then under the pastoral care of Mr Hercus, received only two additions to its number, and in that year five members died. Mr. Hercus regarding this fact, together with the low state of religion in the church, coldness and indifference having to a great extent prevailed, was very much depressed. He therefore, at the close of that year, after consulting some of the deacons, proposed that an additional prayer-meeting should be held weekly, which the church approving, they met accordingly the first Tuesday in January, 1829, and continued to meet weekly throughout the year in special prayer for the influences of the Holy Spirit. Only two, however, were added to the church in that year, while three more were removed by death; thus at the commencement of 1830, we were four less in number than at the commencement of 1828. Our state, however, was looking better. The coldness and indifference formerly manifested, had begun to disappear. About the middle of January last, Mr. Fraser, of New-York, came among us quite unexpectedly, and continued in Greenock for seven or eight weeks, preaching in almost every pulpit in the town, and from house to house. His labors were very much blessed in the experience of many, but it is supposed that most of those brought under deep impressions belonged to Mr. Hercus' congregation.

The effect of this visit has evidently been the revival of religion among the members of the church, and a spirit of inquiry among the hearers; many are coming forward to join the church, and giving pleasing evidence that they have passed from death unto life. Since the commencement of March last, we have had thirty-four additions to the church; on Lord's day, August 22nd, eight young persons, and two old persons joined the church; two of these were only thirteen years of age, and one female above eighty. I have not time to say more at present, only the work is still going on, and, I trust, will continue; will you give us your prayers and tell all the good people among you to give us theirs.

BAPTIST MISSIONS.

Burmah.—Mr. Judson's Journal of March 4, 1830, states that four persons had recently been baptized at Maalmein, one a British soldier of the 45th regiment. On the 15th of the same month, Mrs. Boardman arrived from Tavoy, with her two children, in the hope of repairing her feeble health from change of air. Mr. and Mrs. Wade having visited Rangoon, Ko Thaba and a number of his flock gladly visited them. They appeared well and spoke good Burmese. In some places the language is much corrupted.

At Tavoy, in November last, Mr. Boardman had visited and preached in neighboring villages. A priest, 30 years of age, listened to the gospel attentively and begged a book, 20 or 30 others were present.—*Ch. Watch.*

BIBLE IN CEYLON.—*Interesting from India.*—Mr. Clough a Methodist missionary in this place, in a letter of the 9th of Feb., gives a most interesting account of the demand for the scriptures He says they cannot be bound half fast enough to meet the calls of the natives for the word of God. An edition of 6000 copies has been lately printed, but it is said to look small when compared with the demand. A thousand Singhalese readers, he says, are educated annually; and to each one a Testament is given on leaving school, which is highly valued In this way the holy oracles are read in a thousand native cottages, which never could have had entrance except through the medium of the schools.—*B. Reg.*

Persia.—The labors of Martin and Wolff at Shiraz have exerted some influence. The Ashugh Ariel, a Mahomedan sect who have great influence over the lower orders, pay little regard to the laws of the Prophet, and are eagerly seeking to become acquainted with other religions. They frequently devote themselves to the reading of the New-Testament. They find difficulty in understanding the Old Testament, which is in the Arabic language, and "burn with a fervent desire of having a Persian version." Mr. Martyrus M. David, a respectable Armenian at Shiraz, has applied to the Calcutta Bible Association to assist in furnishing one.—*Vt. Chron*

INDIAN MISSION STATIONS.

Valley Towns.—Rev. Evans Jones, in a letter of July, 28, writes that seven Indians, who have given a credible account of a work of grace on their hearts, have been lately baptized. All but one are full Cherokees. On the Lord's day of July 25, the Lord's Supper was administered, and the hand of fellowship presented to nine new members.—Mr. Jones concludes thus—Oh! Christians pray for the Cherokees. *Oppression* scowls about their borders; but the light of truth is diffusing its benign influence in the midst of them, in a ratio altogether unknown before. The Lord is working by his providence and grace; and great things will no doubt be done In another letter of Sept. 7. Mr. Jones relates the baptism of a venerable Cherokee female of 80 years, who professed her faith in Christ, and walked 20 miles for baptism. She is the grandmother of Eliza Greene, who was baptised in July last, and who is supported at school by a lady in New-England. Mr. Jones speaks with admiration of the zeal and talents of a young Cherokee, whose name is John Timson. His gift in exhortation is commanding. It arrests equal attention from the old and young, the educated and the ignorant. —*A. Bap. Mag.*

Professor Tholuck in Germany.—Dr. Pinkerton writes:

He is much encouraged in his labors, as Professor of Divinity in Halle; a great change for the better having taken place since my visit two years ago; he has now about One Hundred Students attending his Lectures, of whom about thirty he considers decided in their attachment to right principles. He lately returned from Rome; where he spent about a year as Chaplain to the Embassy, and where he exerted himself in favor of the spread of the Scriptures.

Jews in Constantinople.—Extract of a letter from Mr. Barker.

"Since my return to Smyrna, I have had delightful tidings from Constantinople. Thirteen Jews have been publicly baptised by the Armenian patriarch, amongst whom is a young man of about 19 years of age, son of a rich Jew banker, who has abandoned father, mother, brothers, and sisters, and much wealth, to follow Christ his Saviour.

"The Jews, by paying a large sum of money to the Porte, succeeded in getting them exiled: in consequence of which they have been sent to Cæsarea in Asia Minor, together with John Baptist and John Evangelist, the two former converts. This has discouraged others from seeking Christ, for Jews go daily to the Armenian patriarch for baptism.

RIGHTS OF THE INDIANS.

The claims of the Indians rest on the following foundations.

All communities have a perfect right to territoy, of which they have been in immemorial possession. The southwestern tribes have been thus in possession of their countries respectively, within known boundaries. Thus their original right is perfect, whether we have acknowledged it or not. And there never was an instance, from the first settlement of the British colonies to the year 1827, of the government of the parent country, or of a colony, or of a state, asserting that the lands of the Indians might be taken from them without their consent; nor was there an instance, within the period mentioned, of any such government extending, or claiming a right to extend, the laws of the whites over tribes of Indians living on their original territory, and under their own laws and customs.

From the commencement of our national existence, the rights of the Indians were fully admitted by the general government.

When the federal constitution went into operation, one of the first exercises of the treaty-making power, if not the very first, was a formal proposal to the Senate, by the President of the United States, asking the advice and consent of that body, whether the United States should guaranty to the Creek nation of Indians all their lands within certain boundaries? To this question the Senate gave a unanimous answer in the affirmative.—This was in August, 1789. The next year a treaty was made, on the basis thus deliberately approved, containing an article of express guaranty; and the treaty was unanimously ratified by the Senate. The President then proposed the same question to the Senate, with reference to the Cherokees, and received the same affirmative answer. A treaty was accordingly made with that tribe, on the same basis, in the year 1791, which was also unanimously ratified. Thus, in the course of two years, that illustrious body of men had the subject of Indian rights under consideration at least four times; and four times they decided that the United States ought to guaranty, and would guaranty, to the Indians, an inviolable territory, carrying with it, of course, all the privileges of self-government. It is impossible to doubt as to the meaning of the word guaranty; and this word was repeated in the year 1798, and declared to be *forever*. In numerous other compacts these fundamental articles are sanctioned, and re-affirmed in the most solemn manner.

In a word, Gen. Washington and his cabinet, after the most thorough consideration and discussion were perfectly united and decided in favor of protecting the Indians in their rights of territory and government. There is not the slightest evidence that any member of any cabinet, under the six first Presidents of the United States, ever doubted on this subject; or ever supposed, for a moment, that it would be right for the separate states, or the general government, to extend laws over the Indians, without their consent. Thus during forty years, the decisions and measures of all administrations were uniform in regard to the rights of the Indians.

Every Senate of the United States and every House of Representatives, have sanctioned these principles, down to the close of the last Congress; and, in all the research which has been applied to the Indian question recently, it has not been found that ever a single member of either house of Congress, anterior to the year 1827, asserted or maintained doctrines opposite to those which have now been explained.

The Supreme Court of the United States has expressed an opinion to the same general effect, by saying that *the original inhabitants of America have "a legal as well as just claim to their country, and a right to use it according to their discretion."*

Thus, all the co-ordinate branches of our government have settled the question; and, by the legislative and executive branches it has been settled as solemnly, as deliberately, and as uniformly, as any question can be settled.

Indeed, it is admitted, universally, and was expressly admitted on the floor of the Senate by the chairman of the Committee on Indian affairs, that the meaning of the treaties is plain, and that they were understood by the parties according to the obvious meaning of the words. Let us look a moment at this admission. Washington and his cabinet supposed that the United States were bound by treaties with the Indians. Mr. Jefferson and his cabinet supposed we were bound Every Senate and every House of Representatives supposed we were bound. All our public functionaries and especially the Secretary of War and Indian Agents, were perpetually representing to the Indians that we were bound. The Indians thought so: the American people thought so; and the world thought so.—*Mr. Evarts.*

ELOQUENT FACTS.—The Temperance Society in the place to which the following paragraph relates, (in the state of New-York,) is large and flourishing. A correspondent says:

"This people have been strikingly admonished on the subject of late. The Temperance Society meets every month. During the meeting two month since, a drunkard, who had been drunk all Sunday and through the night, was in the agonies of death. At the next meeting, the President of the Society was called out to administer to the body, and a Deacon to administer to the soul, of another drunkard, who was in extreme agony from drinking a *quart* of poison, and who died soon after. At the meeting last evening the minister made some remarks on these striking providences, and referred particularly to the widow and children of the last named victim. What were the feelings of the assembly when they found that *that* widow was present, and saw her come forward, at the close of the meeting, with her daughters, all clad in deep mourning, to put their names to the constitution of the Society! A more affecting incident I never witnessed."

Sixteen years ago.—Sixteen years ago, three Ministers met at Euclid, and formed the first Presbytery on the Reserve. Now there is a Synod, embracing six Presbyteries, (including one in Michigan,) and about seventy Ministers.—*Obs. & Tel.*

In Nassau-Hall the Bible has been studied, and a portion of it recited, by all the students for eighteen years, without intermission, every Lord's day.—*N. Y. Obs.*

CENSUS OF KENTUCKY.

The following is the population of the whole State of Kentucky. The increase in the last ten years is somewhere about 38 per cent, an immense increase when we consider the removal to the States of Ohio, Indiana, Illinois, Missouri, Alabama, &c. It is not yet settled by Congress what number shall be entitled to a representative for the next ten years; but it is probable Kentucky will have 12 members. The four largest towns stand thus:—*Gaz.*

Lexington,	5279
Louisville,	4012
Russelville,	1712
North & South Frankfort,	1679

COUNTIES.			
Adair,	8765	Hopkins,	5322
Allen,	5327	Jefferson,	20768
Barten,	10328	Jessamine,	9297
Bath,	7861	Knox,	3661
Boone,	6542	Lewis,	3973
Bourbon,	17664	Lincoln,	9979
Bracken,	5230	Livingston,	5824
Breckenridge,	7485	Logan,	14423
Bullitt,	5831	Madison,	15954
Butler,	3083	Mason,	13588
Caldwell,	9022	Mercer,	15587
Casey,	4349	Monroe,	4956
Christian,	10459	Montgomery,	9587
Clark,	11449	Muhlenberg,	4970
Clay,	4393	Nelson,	16273
Cumberland,	8058	Nicholas,	7973
Daviess,	3876	Ohio,	3879
Estill,	3508	Owen,	2031
Fayette,	23250	Pendleton,	3086
Fleming,	12226	Pulaski,	7589
Floyd,	8207	Rockcastle,	2249
Franklin,	11034	Scott,	14219
Gallatin,	7076	Shelby,	21047
Garrard,	10851	Simpson,	4852
Grant,	1805	Todd,	5069
Grayson,	4025	Trigg,	3874
Greene,	12943	Union,	3470
Greenup,	4311	Warren,	11578
Hardin,	10498	Washington,	15947
Harrison,	12278	Wayne,	7981
Hart,	4184	Whitley,	2340
Henderson,	5714	Woodford,	12207
Harlan,	1961		
Henry,	10816	Total,	564,371

KENTUCKY LEGISLATURE.

On Monday the 6th inst. the Legislature of this state assembled at Frankfort. All the members but one in each house were present.

IN THE SENATE.

Lieut. Gov. Breathitt, *Chairman;* James Stonestreet, Esq. *Clerk;* Benj. R. Pollard, Esq. *Assistant Clerk,* Col. A. Crocket, *Sergeant at Arms;* Mr. L. Batchelor, *Door-Keeper.*

On Tuesday, Mr. Maupin asked leave to bring in a *Convention Bill,* which was refused, yeas 17, nays 20.

HOUSE OF REPRESENTATIVES.

John J. Crittenden, *Speaker;* Robert S. Todd, *Clerk;* Joseph Gray, *Sergeant at Arms;* Henry Wingate, *Door-Keeper.*

Governor Metcalf delivered his Message to both Houses on Tuesday.

After a suitable acknowledgement of the blessings of Divine Providence for the past year, he brings in review such subjects, as will naturally attract the attention of the assembly.

Public Debt.

He states, that according the estimate of the Auditor of Public Accounts, there will be against the state on the 10th of October 1831, a balance amounting to *one hundred and thirty-two thousand three hundred and thirty-one Dollars.* Little or nothing is to be expected from Stock in the Banks of the state.

Bank.

It is recommended that the real condition of the Bank be thoroughly examined and laid without disguise before the public.

Militia.

The Governor advises a reduction of the time and frequency of Militia parades and musters.

Maysville and Lexington Turnpike Road.

The two companies engaged in the construction of this Road, are recommended to the favourable consideration and patronage of the Legislature.

SECULAR SUMMARY.

Seven hundred teams with families crossed the Mississippi at one ferry in the course of two months for the upper counties of Missouri.

Louisville and Portland Canal.—We understand that the water has been let into the Louisville and Portland Canal; but on account of the failure of one of the locks, and the obstructions occasioned by loose dirt and rubbish, it is doubtful whether the canal will be passable for boats this winter.

The President has complimented the Rev. Mr. Colton, late editor of the Washington Chronicle, with the commission of Chaplain in the Navy. He is to be stationed at Pensacola.

It is proposed to construct a lateral rail-road from the Baltimore and Ohio rail-road, to the city of Washington. The cost is estimated at about $750,000.

The celebrated Indian Captain John Brant, son of the chief, has been returned to the provincial parliament of Upper Canada for the county of Haldimand.

Drunkenness.—A man by the name of WELLS, a citizen of Garrard county, Ky. went from home last week and after filling himself with spirituous liquor returned, and in a drunken rage drove all his family off the plantation. He then retired to bed and by means of his pipe or in some other way communicated fire to the house and he was consumed in the midst of it.—*Olive Branch.*

Dreadful!——A few evenings ago, a boy about 6 years of age, was so badly burnt in consequence of his clothes taking fire, that he died in a very few hours after. He was the son of a poor family living on the corner of Buffalo and Sophia streets, and his parents were both so much intoxicated while the sufferer was burning to death, that neither were able to give him any assistance! The suffering that this child went through while he lived, are past all description. The skin from his knees to his neck, was literally burnt off! and his cries, until he became hoarse and exhausted, were shrill and heart-rending beyond measure. An attempt was made to find out at what place the liquor was bought; that the *seller* of it might be invited to view his victim, but in vain. The house of these miserable, deluded people, is destitute of a chair or a bed; of any cooking utensils except a broken kettle, and of any thing to cook or eat!—and it was while the little unfortunate was endeavoring to scald some sour milk to satisfy his hunger, that his rags took fire and consumed him! Let every man ask himself if there is not yet something to do in the cause of *Temperance.*—*Roch Gem.*

HORRID MURDER.—A most atrocious and wilful murder has been committed near Russellville, in this State, on a Mr. Stokely Knox. It appears that Mr. Knox was an inoffensive old man; that on the evening of the 26th Nov. he rode to Russelleille with a nephew of his, and started home the same evening leading the horse rode by his nephew. On the next day his horse returning home without its rider, it was apprehended some accident had befallen him. Search was made and his body was found, within half a mile of the town, a short distance from the road, "with his head literally shot to pieces, and his brains scattered on the trees standing at the distance of several yards around him." Suspicion, as yet, has fallen upon no person with any certainty as the perpetrator of this horrid deed; and all attempts to trace him have proved unavailing. The object of the murder appears not to have been robbery, as no property was taken.—*Kentuckian.*

Some Justice still in Georgia.—A white man has been convicted, in Georgia, of robbery committed on a Cherokee Indian, and sentenced to four year's imprisonment. A Georgia Jury, moreover, has refused to sustain a combination among certain unprincipled white men, to defraud a wealthy Indian, whose signature they had forged to a number of notes, on which they instituted a "suit, believing that the Georgia law on the subject of Indian evidence would enable them to recover.—*Nat. Gaz.*

The Rev. John Leland, recently a celebrated preacher of the Baptist denomination, the same who wrote a celebrated letter to Col. Johnson, in favor of running the mails on the Sabbath, has renounced the Christian faith and the sacrament of the Lord's Supper, and been excommunicated from the church.—*Middlesex Gaz.*

MARRIED,

Near Paris, on the 7th instant, by the Rev. John Todd, the Rev. J. D. PAXTON, to Mrs. MARGARET McFARLAND.

At Russelville, on the 2nd instant, WILLIS L. REEVES, Esq. of Elkton, to Mrs. MARGARET HARRISON.

On the 23d ult. Dr. THOMAS J. MOORE, of Bowling-Green, to Miss THOMPSON of Mercer county.

In Maysville on Sunday evening the 5th instant, Mr. WILLIAM REED, to Miss MARIA MOTT.

In this town, on the 2nd inst. Mr. GARLAND CHRISTY, to Miss MARGARET HICKEY, daughter of Mr. Simon Hickey.

In Madison county, Mr. LEMUEL BENETT, to Miss NANCY JONES.

OBITUARY.

DIED—In Georgetown on Friday last, Mr. HENRY CLARK, in the bloom of youth.

In Harrison county on the 5th instant, Mrs. ELIZABETH F. CLARKSON, consort of Dr. Samuel H. B. Clarkson, in the 36th year of her age. Her dying declaration was—"I am willing to die—I die easy—The Lord's will be done and not mine."

In Franklin county, on the 7th inst. Miss CLEMENTINE RUSSELL, daughter of Mr. Jas. Russell.

In St. Clair county, Illinois, RISDON MOORE, Esq. a Senator in the Legislature from that county.

In Cynthiana, on the 28th ult. HENRY WARFIELD, Esq. a respectable citizen of that place, and a member of the bar.

In Maysville, on the 3d inst. Mr. JOHN MITCHELL, Cabinet-Maker.

In Bourbon county on the 3d inst. Mr. JOSEPH HERNDON, second son of Edward H. Herndon.

At the residence of her father at the upper Blue Licks, in Nicholas county, on the 4th inst. Miss MARTHA G. LOCKRIDGE, aged 18 years.

In this place on Sunday night last, Mr. JOSEPH R. MEGOWAN. He shot himself through the head in a supposed fit of mental derangement, produced by intemperate drinking.

Kentucky Colonization Society.

The annual meeting of the Kentucky Colonization Society, will be held in the *Presbyterian Church,* in Frankfort, on Thursday the 6th day of January, 1830. The punctual attendance of the members is particularly requested. An address will be delivered by ROBERT J. BRECKINRIGE, Esq.

Printers friendly to the cause, are requested to insert this notice three times.

By order of the Board of Managers.

H. WINGATE,
Recording Sec'ry.

Dec. 1, 1830.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash Lexington, Oct. 5, 1830.

JOB PRINTING
EXECUTED AT THIS OFFICE.

MISNUMBERED

Strains of music ne'er can tell,
How high he stood—how low he fell,
Toll the funeral bell.

Tell not of his youthful years,
His father's hopes, his father's prayers,
His mother's tears, his mother's cares,
All were lost on him.

He look'd for joy in cups of wine,
He said its rays made genius shine,
That it was made to cheer, refine,
And elevate the soul.

And he could never bear restraint,
His soul within would almost faint,
To hear a superstitious saint,
Bid him his cups to flee.

* * * * * * * * *

Cold winter's hands his eyelids close,
His winding sheet's the drifting snows,—
His farewell the wild wind that blows,
In anger o'er the plain.

No tender mother soothes his cares,
No pitying Saviour hears his prayers,—
No angel band in waiting bears
His soul in peace away.

But demons drear around him wait,
Exulting in his fearful fate,
Indulging all their hellish hate
In gusts of laughter wild.

Toll the mournful funeral bell,
Strains of music ne'er can tell,
How high he stood—how low he fell,
Toll the funeral bell.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in time's destroying tide,
And cold are while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll:
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights it still.

MISCELLANEOUS.

[From the Protestant Episcopalian.]

THE CLOTHING OF HUMILITY.

Figurative language is restricted to no clime, people, dialect or subject. It is the language of all parts of the globe—of every nation or tribe; interwoven with every known tongue, and applicable to every topic that can be named. Some have undertaken to account for its introduction into the writings of the prophets by ascribing it to the influence of an Asiatic climate, which is represented as exerting a heating power on the mind as well as on the body. But the vivid and striking figures which a Polar Indian throws into the expression of his thoughts evince that it is a characteristic which does not originate in climate. It is the language of nature: for all employ, and all can comprehend it. But whatever origin we give to this kind of language, it is certain the divine writings often contain it, introduced frequently with powerful effect, and always with a close application to the subject. I have selected a passage which I think strikingly illustrates the appropriate use of this kind of language. The apostle exhorts the Ephesians to be "*clothed* with humili y." Let us look at this figure in its applications.

1. Clothing is designed for comfort to the body, to protect it from cold, or to mitigate the heat.

And what is so *comforting* to the soul as an humble spirit. Amid the heated and turbulent scenes which occur in life, it quiets, and softens, and mitigates. It keeps our own passions down, and aids to suppress the excitements of others. In seasons too of spiritual apathy, when christians around us are cold and heartless, stupified by sinful indulgence, and freezing under the icy influences of a formal spirit, the soul which is robed in this garment retains the genial warmth of true piety, which makes the pulsations of our faith to beat in full and saving action.

2. Clothing is designed for *ornament*. With this view it is shaped to the figure, varied in its parts, and adjusted to please the eye.

And can there be in the whole compass of the christian graces a more ornamental quality of human character exhibited than true christian humility—that spirit of self-abasement which brings down the lofty thoughts of pride, and amid the highest attainments of virtue and knowledge preserves the soul from the blasts of vanity, and the torrents of adulation. Humility hangs upon the character and deportment of the christian, like some splendid mantle upon the graceful form of woman, presenting to the eye, in every view, the folds, and lines, and undulations of beauty and of grace.

3. Clothing is necessary to adapt us to society—divested of it in part, or in whole, we should be spurned from associations with our fellow men, and driven to herd with the savage of the forest.

And thus humility constitutes a trait of character eminently adapting us to meet our fellow beings in society. In the angry collisions which occur among men; in the fierce contentions for wealth, and honour, and office; in the jarring and exciting conflicts of opinion; in the hostilities engendered by the pursuit of interest; and in the displays of those deep-seated corruptions which belong to human nature, her pride, her vanity, her perverseness, and a principle which fits its possessor to walk with dignity, safety and credit, through scenes and in companies, where without it he would soon become inflated with pride, involved in quarrels, or be driven forth by the scorn or contempt of those around him.

4. Clothing is designed to cover us *entirely*. We do not invest a portion of our frames with its protection and leave the residue uncovered. There is a part of dress intended for limbs and body, and for head and feet; and even the faces of some are occasionally hid beneath the thin covering of a veil.

And thus humility is meant for our whole character, and sits in beauty upon every action, design, and attainment of the christian. It is to be worn not only in adversity but in prosperity. It is appropriate not only to low and narrow attainments, but to the widest and deepest acquisitions of which the mind of man is capable. It suits not merely a feeble state of christian virtue, but is needed to control and purify the most elevated and energetic advances in grace and godliness. The wide folds of this cloak must be thrown over the whole figure and frame of christian character, and envelop every action, temper, and thought of the follower of Christ.

5. Further, clothing is designed for perpetual use. It is not to be worn one day and laid aside the next. We must wear clothing during life.

And thus humility is meant not for occasional, but uniform exhibition. It is not to be put on for the time, or circumstance, or occasion. It is to be an every-day dress, covering our character, and adorning our minds at all times and seasons. We must wear it in all societies and companies, and in no instance allow ourselves to cast aside such a valuable and beautiful habiliment.

6. Finally, clothing will wear out; and requires renewal and care to keep it in order: So humility once put on, will, unless carefully guarded and diligently cultivated, soon fade, weaken, and ultimately cease to exist or to exert its holy influence. Unlike clothing, however, it will not be injured by use; but as neglect and inattention generally cause ruin to the one, so do the same causes operate to destroy the other. We must repair and renew the spirit of humility by the succours of divine grace. We must watch against the causes which mar its beauty, or affect its splendour, and every means must be employed to preserve this grace in uniform beauty, consistency and vigour.

Such is an obvious explication of the apostle's figure. If then we wish for spiritual comfort; if we desire to be splendidly adorned; if we seek to adapt ourselves to association with mankind; then let us uniformly, and in all respects, "BE CLOTHED WITH HUMILITY." *Humilis.*

THE BEATITUDES.

Matt. v. 5. *Blessed are the meek: for they shall inherit the earth.*

A mind under the influence of worldly principles, would pronounce, Blessed are the mighty, the rich, the learned, and the gay: but that which is highly esteemed among men, is of little account in the sight of God.—Among the various dispositions which we are required to cultivate, few are more amiable and lovely than christian meekness.

Meekness, as it respects God, consists in the submission of the understanding to his revealed will.—This is not the character of the present day. A bold, daring spirit, calling in question the truth of divine revelation, is the unhappy characteristic of the times in which we live. The love of sin leads to infidelity, and to an arrogant rejection of what we cannot fully comprehend: and while under the influence of such a spirit, it is no wonder if the gospel becomes a savour of death unto death. The representation given of our state is such as will be highly mortifying to our pride, and cannot be admitted by us, without our being brought low in the dust before God. The gospel describes sinners as being wholly to blame, and without excuse; as having no claims on God, but lying wholly at his discretion. It requires us to own our deserts, before it promises salvation; it demands repentance, in order to forgiveness; and that we accept of mercy as the chief of sinners. These are truths which will never enter an unhumbled heart: but "the *meek* will he guide in judgment, and the *meek* will he teach his way." A proud heart will be offended with the precepts, as well as the doctrines of revelation. These will be found too mortifying and self-denying, and all the divine commandments will be grievous. If ever the yoke of Christ become easy to us, and his burden light, it must be by our learning of him who was *meek* and lowly in heart. This disposition is also necessary to prepare the mind for future improvement in spiritual knowledge, as well as for the first reception of it. Every man is disposed to value himself upon his own understanding, and would rather be thought wicked than weak; and it therefore requires meekness to receive whatever may seem to reflect on the understanding. It is necessary for us to unlearn many things, in order to learn the way of God more perfectly; to become fools, that we may be wise. But to overcome our prejudices, to bear reproof, to have our errors pointed out, and to submit to truth, requires the meek, though they think their complaints to God, do not complain of him. They think honourably of his government, though its dispensations be gloomy and afflictive. When troubles are protracted, and deliverance long deferred, pride would say, "Why should I wait for the Lord any longer?" But the language of meekness is, "I will bear the indignation of the Lord, because I have sinned against him—It is the Lord, let him do what seemeth him good—I opened not my mouth, because Thou didst it." Pride would say, "My punishment is greater than I can bear." But meekness gently answers, "It is of the Lord's mercies that we are not consumed—Though he slay me, yet will I trust in him."

Meekness, in respect to men, will give us to possess our souls, amidst the greatest injuries and provocations.—If provoked by insult or injurious treatment, it will express itself with calmness and christian fortitude. If resentment be necessary, it will observe a proportion between our displeasure and the nature of our offence. It will shew a readiness to forgive, where the evil is acknowledged; and had rather pass by a transgression, than retain its anger forever. Where reproofs are necessary, it will mingle severity with tenderness, and faithfulness with affection. Seeking rather to reclaim than to expose, it rejoiceth not in iniquity, but rejoiceth in the truth.

In religious controversy, this disposition will express itself in modesty and genuine candour. There always have been, and still are, men of corrupt minds, concerning the truth. True religion has all along had its adversaries; and we are required to contend earnestly for the faith once delivered to the saints; but the weapons of our warfare must not be carnal; no noise of the axe nor of the hammer must be heard in God's temple, no fiery contention must pollute the sanctuary of truth; for the wrath of man worketh not the righteousness of God. If we be required to give a reason of the hope that is in us, it must be with "meekness and fear." There is a certain class of religious professors who defend their sentiments by noisy declamation, and whose zeal for pretended orthodoxy vents itself in bitter reproaches. Such a spirit, however, is not only inconsistent with the genius of the gospel, but condemns the principles which inspires it. "The wisdom that is from above, is pure, peaceable, gentle, and easy to be intreated:" but that which is earthly, produces confusion and strife.

Meekness is essential to the christian character. A man may as well call himself a christian, without faith and repentance, as without meekness. This was a distinguished feature in the character of our blessed Lord; and if any man have not the spirit of Christ, he is none of his. It is this which adorns the christian profession. He will beautify the meek with salvation. In such characters, religion wears a lovely form, and displays its attractive charms to every beholder. A morose and churlish christian is a strange paradox: he is more like a son of Belial, than a child of God. The conquest of the passions is not only essential to true religion, but it places the christian in the rank of the most splendid conquerors: "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

"Bless'd are the meek, who stand afar,
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great."

[*From the Missionary Reporter.*]

DYING TRIUMPHS OF A CHILD.

From the report of Rev. Sylvester Scovel, dated Harrison, Hamilton Co. Ohio, Aug. 17, 1830.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around

ear papa, you have
ank you for all your
annot, but God will,
ur care of me. Now
heaven, and O! my
follow me. You will
d support my mother:
ow you will. "She
then took his hand, and, with an expressive
look, said, "dear father, farewell!" * * *
Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support.*" She then kissed her and said, "dear mother, farewell!" * * * Her brother and cousin came; she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, I am going to Jesus; O quit your wild plays, and follow me—pray—read the Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
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Who ever heard the advocate for rum, the dealer in spirits, or the drunkard, allege it as an objection against any man's character, that he absolutely refuses to taste or handle the intoxicating beverage? What man of business ever said of a candidate for employment as an agent or otherwise, he is capable and in other respects unexceptionable, *but I cannot trust him because he uses no rum?* What merchant ever said of a customer, he is honest and in good circumstances, and industrious now, *but really he cannot be trusted because he uses no rum?*—HALL'S ADDRESS.

DANCING.—"I am an old fellow," says Cowper, in one of his letters to Hurd. "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's real character by dancing with her, as by conversing with her at home, where I could observe her behaviour at the table, at the fireside, and in all the trying circumstances of domestic life. We are all good when we are pleased; but she is the good woman who wants no fiddle to sweeten her."

POETRY.

[From the Genius of Temperance.]

LINES

On the death of a young man by Intemperance.

Toll the mournful funeral bell,
Strains of music ne'er can tell,
How high he stood—how low he fell,
Toll the funeral bell.

Tell not of his youthful years,
His father's hopes, his father's prayers,
His mother's tears, his mother's cares,
All were lost on him.

He look'd for joy in cups of wine,
He said its rays made genius shine,
That it was made to cheer, refine,
And elevate the soul.

And he could never bear restraint,
His soul within would almost faint,
To hear a superstitious saint,
Bid him his cups to flee.

* * * * * * * * *

Cold winter's hands his eyelids close,
His winding sheet's the drifting snows,—
His farewell the wild wind that blows,
In anger o'er the plain.

No tender mother soothes his cares,
No pitying Saviour hears his prayers,—
No angel band in waiting bears
His soul in peace away.

But demons drear around him wait,
Exulting in his fearful fate,
Indulging all their hellish hate
In gusts of laughter wild.

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RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in time's destroying tide,
And cold are while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll:
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights it still.

MISCELLANEOUS.

[From the Protestant Episcopalian.]

THE CLOTHING OF HUMILITY.

Figurative language is restricted to no clime, people, dialect or subject. It is the language of all parts of the globe—of every nation or tribe; interwoven with every known tongue, and applicable to every topic that can be named. Some have undertaken to account for its introduction into the writings of the prophets by ascribing it to the influence of an Asiatic climate, which is represented as exerting a heating power on the mind as well as on the body. But the vivid and striking figures which a Polar Indian throws into the expression of his thoughts evince that it is a characteristic which does not originate in climate. It is the language of nature: for all employ, and all can comprehend it. But whatever origin we give to this kind of language, it is certain the divine writings often contain it, introduced frequently with powerful effect, and always with a close application to the subject. I have selected a passage which I think strikingly illustrates the appropriate use of this kind of language. The apostle exhorts the Ephesians to be "*clothed* with humility." Let us look at this figure in its applications.

1. Clothing is designed for comfort to the body, to protect it from cold, or to mitigate the heat.

And what is so *comforting* to the soul as an humble spirit. Amid the heated and turbulent scenes which occur in life, it quiets, and softens, and mitigates. It keeps our own passions down, and aids to suppress the excitements of others. In seasons too of spiritual apathy, when christians around us are cold and heartless, stupified by sinful indulgence, and freezing under the icy influences of a formal spirit, the soul which is robed in this garment retains the genial warmth of true piety, which makes the pulsations of our faith to beat in full and saving action.

2. Clothing is designed for *ornament*. With this view it is shaped to the figure, varied in its parts, and adjusted to please the eye.

And can there be in the whole compass of the christian graces a more ornamental quality of human character exhibited than true christian humility—that spirit of self-abasement which brings down the lofty thoughts of pride, and amid the highest attainments of virtue and knowledge preserves the soul from the blasts of vanity, and the torrents of adulation. Humility hangs upon the character and deportment of the christian, like some splendid mantle upon the graceful form of woman, presenting to the eye, in every view, the folds, and lines, and undulations of beauty and of grace.

3. Clothing is necessary to adapt us to society—divested of it in part, or in whole, we should be spurned from associations with our fellow men, and driven to herd with the savage of the forest.

And thus humility constitutes a trait of character eminently adapting us to meet our fellow beings in society. In the angry collisions which occur among men; in the fierce contentions for wealth, and honour, and office; in the jarring and exciting conflicts of opinion; in the hostilities engendered by the pursuit of interest; and in the displays of those deep-seated corruptions which belong to human nature, her pride, her vanity, her perverseness, and her guilty emulations, wraths and strifes, how lovely, how admirable, how controlling, how soothing, how happy is the influence which humility exerts. It is a gem which here shines with a sterling brightness—it is an ornament which attracts every generous and reflecting mind—it is a principle which fits its possessor to walk with dignity, safety and credit, through scenes and in companies, where without it he would soon become inflated with pride, involved in quarrels, or be driven forth by the scorn or contempt of those around him.

4. Clothing is designed to cover us *entirely*. We do not invest a portion of our frames with its protection and leave the residue uncovered. There is a part of dress intended for limbs and body, and for head and feet; and even the faces of some are occasionally hid beneath the thin covering of a veil.

And thus humility is meant for our whole character, and sits in beauty upon every action, design, and attainment of the christian. It is to be worn not only in adversity but in prosperity. It is appropriate not only to low and narrow attainments, but to the widest and deepest acquisitions of which the mind of man is capable. It suits not merely a feeble state of christian virtue, but is needed to control and purify the most elevated and energetic advances in grace and godliness. The wide folds of this cloak must be thrown over the whole figure and frame of christian character, and envelop every action, temper, and thought of the follower of Christ.

5. Further, clothing is designed for perpetual use. It is not to be worn one day and laid aside the next. We must wear clothing during life.

And thus humility is meant not for occasional, but uniform exhibition. It is not to be put on for the time, or circumstance, or occasion. It is to be an every-day dress, covering our character, and adorning our minds at all times and seasons. We must wear it in all societies and companies, and in no instance allow ourselves to cast aside such a valuable and beautiful habiliment.

6. Finally, clothing will wear out; and requires renewal and care to keep it in order: So humility once put on, will, unless carefully guarded and diligently cultivated, soon fade, weaken, and ultimately cease to exist or to exert its holy influence. Unlike clothing, however, it will not be injured by use; but as neglect and inattention generally cause ruin to the one, so do the same causes operate to destroy the other. We must repair and renew the spirit of humility by the succours of divine grace. We must watch against the causes which mar its beauty, or affect its splendour, and every means must be employed to preserve this grace in uniform beauty, consistency and vigour.

Such is an obvious explication of the apostle's figure. If then we wish for spiritual comfort; if we desire to be splendidly adorned; if we seek to adapt ourselves to association with mankind; then let us uniformly, and in all respects, "BE CLOTHED WITH HUMILITY." *Humilis.*

THE BEATITUDES.

Matt. v. 5. *Blessed are the meek: for they shall inherit the earth.*

A mind under the influence of worldly principles, would pronounce, Blessed are the mighty, the rich, the learned, and the gay: but that which is highly esteemed among men, is of little account in the sight of God.—Among the various dispositions which we are required to cultivate, few are more amiable and lovely than christian meekness.

Meekness, as it respects God, consists in the submission of the understanding to his revealed will.—This is not the character of the present day. A bold, daring spirit, calling in question the truth of divine revelation, is the unhappy characteristic of the times in which we live. The love of sin leads to infidelity, and to an arrogant rejection of what we cannot fully comprehend: and while under the influence of such a spirit, it is no wonder if the gospel becomes a savour of death unto death. The representation given of our state is such as will be highly mortifying to our pride, and cannot be admitted by us, without our being brought low in the dust before God. The gospel describes sinners as being wholly to blame, and without excuse; as having no claims on God, but lying wholly at his discretion. It requires us to own our deserts, before it promises salvation; it demands repentance, in order to forgiveness; and that we accept of mercy as the chief of sinners. These are truths which will never enter an unhumbled heart: but "the *meek* will he guide in judgment, and the *meek* will he teach his way." A proud heart will be offended with the precepts, as well as the doctrines of revelation. These will be found too mortifying and self-denying, and all the divine commandments will be grievous. If ever the yoke of Christ become easy to us, and his burden light, it must be by our learning of him who was *meek* and lowly in heart. This disposition is also necessary to prepare the mind for future improvement in spiritual knowledge, as well as for the first reception of it. Every man is disposed to value himself upon his own understanding, and would rather be thought wicked than weak; and it therefore requires meekness to receive whatever may seem to reflect on the understanding. It is necessary for us to unlearn many things, in order to learn the way of God more perfectly; to become fools, that we may be wise. But to overcome our prejudices, to bear reproof, to have our errors pointed out, and to submit to truth, requires that "with *meekness* we receive the ingrafted word."

Submission to the afflictive dispensations of providence, is another expression of christian meekness—How endless is the list of human ills! To enumerate them would be as arduous as it is painful. But the meek, though they make their complaints to God, do not complain of him. They think honourably of his government, though its dispensations be gloomy and afflictive. When troubles are protracted, and deliverance long deferred, pride would say, "Why should I wait for the Lord any longer?" But the language of meekness is, "I will bear the indignation of the Lord, because I have sinned against him—It is the Lord, let him do what seemeth him good—I opened not my mouth, because Thou didst it." Pride would say, "My punishment is greater than I can bear." But meekness gently answers, "It is of the Lord's mercies that we are not consumed—Though he slay me, yet will I trust in him."

Meekness, in respect to men, will give us to possess our souls, amidst the greatest injuries and provocations.—If provoked by insult or injurious treatment, it will express itself with calmness and christian fortitude. If resentment be necessary, it will observe a proportion between our displeasure and the nature of our offence. It will shew a readiness to forgive, where the evil is acknowledged; and had rather pass by a transgression, than retain its anger forever. Where reproofs are necessary, it will mingle severity with tenderness, and faithfulness with affection. Seeking rather to reclaim than to expose, it rejoiceth not in iniquity, but rejoiceth in the truth.

In religious controversy, this disposition will express itself in modesty and genuine candour. There always have been, and still are, men of corrupt minds, concerning the truth. True religion has all along had its adversaries; and we are required to contend earnestly for the faith once delivered to the saints; but the weapons of our warfare must not be carnal; no noise of the axe nor of the hammer must be heard in God's temple, no fiery contention must pollute the sanctuary of truth; for the wrath of man worketh not the righteousness of God. If we be required to give a reason of the hope that is in us, it must be with "meekness and fear." There is a certain class of religious professors who defend their sentiments by noisy declamation, and whose zeal for pretended orthodoxy vents itself in bitter reproaches. Such a spirit, however, is not only inconsistent with the genius of the gospel, but condemns the principles which inspires it. "The wisdom that is from above, is pure, peaceable, gentle, and easy to be intreated:" but that which is earthly, produces confusion and strife.

Meekness is essential to the christian character. A man may as well call himself a christian, without faith and repentance, as without meekness. This was a distinguished feature in the character of our blessed Lord; and if any man have not the spirit of Christ, he is none of his. It is this which adorns the christian profession. He will beautify the meek with salvation. In such characters, religion wears a lovely form, and displays its attractive charms to every beholder. A morose and churlish christian is a strange paradox: he is more like a son of Belial, than a child of God. The conquest of the passions is not only essential to true religion, but it places the christian in the rank of the most splendid conquerors: "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

"Bless'd are the meek, who stand afar,
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great."

[*From the Missionary Reporter.*]

DYING TRIUMPHS OF A CHILD.

From the report of Rev. Sylvester Scovel, dated Harrison, Hamilton Co. Ohio, Aug. 17, 1830.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around his neck said, "my dear papa, you have been very kind; I thank you for all your kindness to me. I cannot, but God will, reward you for all your care of me. Now papa, I am going to heaven, and O! my father, I want you to follow me. You will be kind to comfort and support my mother: O yes! father, I know you will. "She then took his hand, and, with an expressive look, said, "dear father, farewell!" * * * Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support*." She then kissed her and said, "dear mother, farewell!" * * * Her brother and cousin came; she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, I am going to Jesus; O quit your wild plays, and follow me—pray—read the Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She had requested her friend Charlotte to sing her favorite hymn, whenever they saw that she was leaving them. Her extremities grew cold. She enquired, "Is this death?" Some one said, likely it is. She replied calmly, "O I hope it is:"—while all her heart seemed to say, "Come Lord Jesus, come quickly." A little after she perceived the crisis, and distinctly said, "Charlotte, my breath is short; I am going." They began, and as well as the scene would permit them, they sang:

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"GOING THE WHOLE."—Messrs. Gilbert, Van Tuyle & Co. of Troy, N. Y. run three vessels on the Hudson river and utterly refuse to carry a single particle of distilled spirits on freight or otherwise. They keep a large assortment of grocery and other goods in their store and prosecute an extensive trade with the country farmers and traders without keeping or selling the poison. If an order is sent them for a large invoice of goods, including even a small portion of distilled spirits, it must be returned unanswered. If a whole freight of western produce offers for New-York, including a barrel of whiskey, it is promptly refused. In taking freight at New-York for Troy, if a barrel of rum is detected among the chests of tea and boxes of sugar, it cannot go on board. If the shipper remonstrates and threatens to withdraw his other freight, it makes no difference.—*Gen. of Temp.*

A CHALLENGE.—We have been amused, says the editor of the Long Island Star, with an anecdote told us by a friend this morning. He had been in the course of his public duties called on to meet at a tavern, and the company as is customary in many places, insisted on his drinking with them. He as frequently, politely declined, and when it was insisted upon with more than usual warmth, agreed to it with this proviso: that the challenged was always allowed his own weapons, which being agreed to, he called on the landlord for a pint of castor oil. It was now the turn for the company to decline—and his part to insist—but a compromise was effected, upon their agreeing never after to call upon him to drink any of their prescriptions.

Who ever heard the advocate for rum, the dealer in spirits, or the drunkard, allege it as an objection against any man's character, that he absolutely refuses to taste or handle the intoxicating beverage? What man of business ever said of a candidate for employment as an agent or otherwise, he is capable and in other respects unexceptionable, *but I cannot trust him because he uses no rum?* What merchant ever said of a customer, he is honest and in good circumstances, and industrious now, *but really he cannot be trusted because he uses no rum?*—HALL'S ADDRESS.

DANCING.—"I am an old fellow," says Cowper, in one of his letters to Hurd. "But I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's real character by dancing with her, as by conversing with her at home, where I could observe her behaviour at the table, at the fireside, and in all the trying circumstances of domestic life. We are all good when we are pleased; but she is the good woman who wants no fiddle to sweeten her."